

THE TESTIMO
nic of a true Fayth:
Conteyned in a shorte Cate-
chisme, necessary to all Families,
for the more knowledge of God,
and better bryngyng vp of
*Children in his fayth
and feare.*

Gathered and written for the benefice
of Gods well disposed children
by C.S. Preacher.



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nygh vnto the three Cranes
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The Testimonie of a true fayth,

Question.

IT is the duetie of a true Christian alwayes to be readye ^a to render an account of his fayth, to the ende it may appeare, that he is not ^b ashamed of Christ & his Doctrine. Let me therefore heare what thou canst saye of the principall poynts of Christian Religion.

Answeare.

There be thre speciall parts therof: the first is ^a to know God and my selfe: the second is, ^b the meanes wherby my saluation is wrought: the third, ^c what helpes God doth further mes withall unto lyfe euerlasting.

Question.

What sayst thou of the knowledge of God?

Answeare.

The same is of two sortes: the one is vniuersall, and knownen ^a by the creation of heauen and earth, wherin God offereth him selfe to be seene and knownen of me, as the onely fountayne of all goodnessse, who alone ^b ought to be worshipped. For his ^c eternitie appereth in the making of the world, his ^d goodness in preseruing the same, his ^e prouidence in the tokenes whiche are seene

a. 1. Per. 3. 15

b. Mat. 10. 33

Rom. 10. 10

a. John. 17. 3

2. Cor. 13. 5

b. John. 5. 24

c. March. 6. 9

and. 26. 26

a. Rom. 1. 19

Psalm. 19. 1

b. Deut. 6. 13

c. Genes. 1. 1

A& 17. 24

d. Psalm. 36

e. Psalm. 107

A& 17. 28

Psal. 115. 3

A. ii.

and

The Testimoniie of a true fayth.

Phil. 1. 15. 3.

and feld, wherby what pleaseth his godly will
commeth to passe, and not by blynd fortune: his
f wisedome in ordering of the things created:

Epcl. 10. 4. 24

g. Rom. 2. 7.

8. 9. 10.

Ezec. 18. 32

hys g ryghtuousnesse in deliuering the godly,
punishing the wicked: hys h mercy in paciently
forbearing synners, and calling them to repen-
tance. So that what may be knownen of God,
is manifest in the things created, which univer-
sal knowledge taketh away: al excuse from the
ungodly, whiche worshyp not God aryght: but
to me it is a k ready way to bring me to the true
worship of God.

i. Rom. 1. 20.

k. Psal. 19. 1.

The other knowledge is special, & onely proper
/ to the elect, wherby, through faith poured in
to my hart by the holy ghost, I am assured that
my saluation is wrought by Christ the Sonne
of God, by whome ^m I am made the childe of
God thosw grace, and heyye with Christ of his
kingdome, which knowledge onely commeth
of ⁿ grace, and so is giue to me, but it is restray-
ned from the wicked, because of their o sinne and
hardnes of hart.

Question.

What sayst thou of the knowledge of thy selfe?

Answeare.

By creation I was made in Adam, accor-
ding to the ^a Image of God (I meane not any
bodily shap, for God is a ^b spirit, and without
body)

a. Genes. 2. 27

Ephes. 4. 24

b. Iohn. 4. 24

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body (in true righþousnes & holynes, that is to say, in al perfectiō and happines of nature, both in ryght iudgement, reason, wyl, & strength. In which happy state, if Adam had continued, both he and al his posteritie had bene blessed for euer.

Question.

How diddest thou fall from this grace?

Answer.

My fall appeareth, in that a Adam who had ^{a. Gene. 3. 20. 15} thys blessing for me, thoroþ the intisement of the serpent brake the commandement of God, in eating of the forbidden fruite, and by the same deprivid him selfe of his former happynes, and brought synne, death, hel, the wrath of God, and all kynde of miseries into the world, as iust punishment for his deserts. In which his sinfull act, his pride, disobedience, lacke of fayth, unthankfullnesse to his creatour, lyght credit to the De-wyl appeared. In which offence, both I and ^{b. Psal. 51. 3} this offspring are wrapped, in as much as in hym we all haue synned, for he had the blessing gauen, to keepe or loose, for hym and his. Wherfore I, and al others descending of hym, by hym, and in hym, haue fallen from grace, and are infected wyth hys corruptions, ^{c. Ephes. 2. 3} b. conceyued in sin, boþne in eniuitie, and c by nature the children of wrath, and utterly undone, without the grace and mercy of God.

A. iii.

Question.

The Testimonie of a true sayth,

Question.

How art thou restored to grace agayner

Answeare.

a. Titus. 3. 10 *My restauration commeth thorow a the firs
Ephes. 2. 4 mercy and fauour of God, who after this my
fall in Adam, raysed both hym and me vp again
b. Genes. 3. 15 with the comfortable b promise of a Sauour,
& 12. 2. &
22. 18 who by his c death shoulde pacifie the wrath of
c. Rom. 3. 25 God, and bring me into his fauour agayner: d by
Colos. 1. 22 whose obedience I am made ryghtuous: which
2. Cor. 5. 21 my regeneration commeth thus to me, whyless
d. Rom. 5. 19
e. Matth. 3. 2 e by the preaching of the Lawe I am brought
Luk. 24. 47 to the feeling of my syns, and raysed vp with the
comfortable promises of the Gospell, receyued
f. Ag. 15. 9 by sayth. f *My hart is lightned, purifed, and
I. Cor. 3. 16 gouerned by the holy Ghost: g my wil and mind
g. Ephes. 4. 24 reformed, and the image of God renewed agaynt
in me.**

Question.

Shew me what be the meanes wherby thy
saluation is wrought.

Answeare.

The ordinary meanes commonly are two,
that is to say, a the word of God, and sayth.

Rom. 10. 17

Question.

What is the word of God's

Answeare.

2. Tim. 3. 16

It is those Canonicall scriptures a written

by

The Testimonic of a true fayth.

By the spirit of God, and commenwed to man
both in the olde and in the new Testament,
wherin are conteyned ^b all things necessary to
saluation, according to the which, the Lord will
hewe all his religion measured, without eyther
adwyng or diminishing:

2. Pet. 1. 22
b. Deut. 4. 2
& 12. 32
Galat. 1. 8
Luk. 16. 29

Question.

How canst thou know the true Religion, in so
many opinions of the same, as be in the world?

Answeare.

Fyrst, I trye the religion taught me ^a by the
word of God, and by his spirit geuen me to un-
derstand the same. Secondly, ^b I know thyg ^{b. 1. John. 4. 19}
spirit to be a ryght sprit, because it confesseth
Christ to be come in the fleshe, that is to say, as-
tributeth the whole worke of my saluation to him,
and to no other thing. Thridly, ^c I expound ^{c. Rom. 3. 31}
one place of Scripture, as it is not contrarye
to another. And thus I trye the truth, ^{d. 1. John. 1. 2. 48}
by the woorde of God to judge and determine
what I ought to folowe.

Question.

How is the woorde of God divided?

Answeare.

Into the ^a Law and Gospell.

a. Math. 3. 2
Luk. 24. 47

Question.

What is the Lawe?

Answeare.

A. iiiii,

It

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It is the ten commaundementes of God, in
a. Deut. 27.26 quiring of every one a most pure, perfect,
b. Levit. 18.5 perpetuall obedience, & promysing saluation in
Rom. 10.5 them which fulfill the same, threatening death
Mark. 19.17 and damnation to the transgessours thereof.

Question.

Rehearse the same to me.

Answeare.

Exod. 20

1. Thou shalte haue none other Gods but me,
2. Thou shalte not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the waters vnder he earth: thou shalte not bowe down to them nor worship them, for I the Lord thy God am a ielous god, visitinge the iniquities of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shewe mercy to thousandes, in them that loue me and keepe my commaundements.

3. Thou shalte not take the name of the Lord thy God in bayne, for the Lord will not holde him girtles that taketh his name in bayne.

4. Remember that thou keepe holy the Sabbath daye, sixe dayes shalt thou labour and do all that thou hast to doo, but the seuench daye is the Sabbath of the Lord thy God, in it thou shalt doo no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruaunt, and thy maybe seruant,

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seruaunt, thy cattel, and straunger within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giveth thee.

6 Thou shalt not kill.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnes against thy neighbour.

10 Thou shalt not couet thy neyghbours house, thou shalt not couet thy neighbours wife, nor his seruaunt, nor his maid, nor his ore, nor his asse, nor any thing that is his.

Question.

What sayst thou of the first commandement?

Answeare.

The Lord therin requireth a true obediēce to his word, the feare & loue of his name, & a sure faith & trust in his promises, & the right invocatio[n] upon his name, with thankes geuing for his benefites, whereby his true worship may be knowē aright: which things as he dooth commaund, so doth he forbid all maner of superstition and Idolatry, & the contempt & denial of his word, & the lacke

a. 1.5.15.22

Deut.10.12

b. Ioh.3.15.16

c. Psal.50.15

and.23

d. Deut.4.15

e. 2.Thef.1.8

2.Tim.4.4

f. Rom.3.18

The Testimonie of a true fayth.

Jacob. 2. 14 lacke of feare, fayth, and loue towards him, greate
1. John. 3. 10 lling upon other creatures, & finally what soever
g. Apoc. 13. 6 & 19. 10. & polluteth his seruice, or our consciences, in whose
22. 9 presence all our doings do appeare.

Question.

What sayest thou of the second: Thou shal
not make arte. *Answeare.*

God doth therein declare how he will be wor-

a. Deut. 6. 13 shippes, for seeing that his true worship is a
Rom. 14. 23 wolke or seruice commaundered in his woord, pro-
Matth. 5. 16 ceeding of fayth, & tending to his glory: as he is a

b. John. 4. 24 spirit, so wil he be worshipped in spirit & truthe,
c. Levit. 18. 3 without any myxture of Idolatry or superstition.

Deut. 7. 25 And therfore he forbiddeth the making of
& 12. 2. & Images, to expelle hym by all maner de-
14. 3 votion or reuerence giving to them, either in looking

d. Deut. 4. 23 at them, or in bowing the knee before them in
Esay. 40. 18 prayer: for he is the Lord our God, and wyl not

e. Exod. 34. 14 hane his power to be contemned: f he is celous

f. Exod. 34. 14 ouer vs, & wyl not suffer eyther our soules or bo-

g. Deut. 12. 2 dyes to be defiled with any filthines of Idolatry,
h. Esay. 29. 13 which if we doo, he wyll reuenge the same to the

i. Apoc. 13. 15 third & fourth generation. Briefly, he forbiddeth
and. 14. 9 hereby g all representations & tokens of Idolatry,
and. 18. 4 h al straunge worship devised by man, i all

Antichristian Decrees, and whatsoever corrupteth the true seruice, & spiritual worship of God.

Question.

What

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What is comaunded in the third: Thou shalt
not take: &c. *Answeare.*

Herein the Lord comaundeth a reverend use
of his Name, *a* truly to sweare and testifie the
truth, not *b* only in truth, iudgment, & righteous-
nes, but also *c* for necessities sake, especially whē
the glory of God, & the saluation of our brethen
is sought: requiring also herein a faithfull zeale
and loue towardes his word & Sacraments,
no what soeuer *c* may set forth his glory, forbidding
f the indiscret & vnreuerend use of his name
in vaine & fruolous things, al rash othes, al othes
made for fauor, lucre, and feare, rather than
in triall of truth, al *b* periurie, al othes made *b* by
Saints, Idols, Beate, or other creatures, *k* all
Coniurations, Sorceries, Charmyngs, Booth-
sayngs, witchcraft, cursing & bannynge, *m* all
false doctrines, and corruptions of true Religi-
on, and what soeuer *n* causeth the name of God
to be euyll spoken of.

Question.

Shew me the meanyng of the fourth: Remem-
ber that thou keepe holy the Sabbath day.

Answeare.

The Lord comaundeth herein *a* the ceasing
from bodyly labors & times, & *b* to meeete toge-
ther in his true feare and loue, to heare, learne, &
confesse his word, and *c* to instruc: one another

a. Deut. 6. 13

b. Iere. 4. 14. 2

c. Iosua. 2. 12

2. Cor. 1. 23

d. Deut. 6. 5

Actes. 2. 42

e. 1. Cor. 10. 1

f. Deut. 28. 58

g. Psal. 15. 4

h. Ieui. 19. 12

i. Deut. 10. 21

Ierem. 5. 17

Amos. 8. 14

k. Deut. 18. 13

l. Ephes. 4. 31

m. Ro. 16. 17

Apoc. 14. 9

n. Rom. 2. 24

a. Exod. 31. 13

Hebr. 4. 11

b. Mat. 18. 20

Psalm. 95.

Mark. 8. 35

c. Colos. 3. 16

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a. Act. 20. 7

e. Philip. 4. 6

f. 1. Cor. 16. 1

g. Hebr. 3. 13

h. 2. Chro. 36.

i. 16. 1. 2.

j. Galat. 4. 10

Colos. 2. 16

k. Rom. 3. 13

Psal. 19. 37

l. 24. 1. 2.

m. 22. 8. 2.

n. 4. 21. 10.

o. 8. 10. 10.

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b. Rom. 13. 4.

c. 1. Pet. 2. 14.

d. Ro. 13. 1. 14.

e. Daniel. 3. 18

f. Actes. 4. 19

g. Levit. 20. 9

h. Num. 16. 10.

i. San. 5. 8. 17

j. Exod. 22. 28

k. 1. Reg. 14. 16

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The Testimoniie of a true sayth.

Question.

What canst thou say of the sixt, Thou shalte
not kyll:

Answeare.

God in this commaundeth a faithful loue, mercie,
kindnesse, compassion, reconciliation, & mu-
tual embracynge one another in peace, as wel of
our enemyes, as of those which loue vs, forbyd-
ing b al vnlawfull murder and quarelling out-
wardly, al fayned loue, vnmerryfulnesse, hatred,
malice, anger, reproches, tauntes, slaudering,
murmuring, contentions, desire of vengeance, &
whatsoever is repugnant to Christian loue.

Question.

Proceede to the seuenth, Thou shalte not com-
mit adultery.

Answeare.

The Lord commaundeth not only a perfecte
chastitie both in soule and body, whether it be in
mariage or in single life, that all our partes may
besanctified vnto him: but also he forbidde b al
maner of adultery & fornication, c the restraining
of lawfull mariage in any calling, and the rashe
bowing of single life, d vnlawfull lustes, e lyght
behaviour, and vnseemely adorning of the body,
filthy talke and idle pastimes, drunkennesse min-
strelsie, daunling, & what besides tendeth to im-
purity and lecherous lust.

a. Math. 5.23

John. 13.34

Rom. 13.8.

Ephes. 4.2.31

b. Gala. 5.20

Ephes. 4.31

I. Cor. 3.1

and. 10.10

Rom. 13.8.9

I. John. 3.19

a. I. Cor. 6.15

I. Thes. 4.4

b. Galat. 5.20

Apoc. 21.8

c. I. Tim. 4.3

Eccles. 5.5

d. Math. 5.25

Rom. 6.12

and. 7.7

e. Esay. 3.16

I. Tim. 2.9

f. I. Pet. 3.5

f. Ephes. 4.29

and. 5.4. Colos.

4.6.7

Question. Gal. 5.20.21

The Testimoniie of a true fayth:
Question.

Declare the eyght, Thou shalt not steale,
Answeare.

a. *Psal. 15. 2*

Tit. 2. 12

Rev. 13. 9

b. *Ephes. 4. 28*

I. Thes. 4. 6

c. *Luk. 12. 15*

Psalm. 15. 5

Prou. 11. 1

d. *2. Thes. 3. 10*

e. *Luk. 15. 13*

Herein God commaundeth a righteousnes,
true dealing in every calling, & that euery man
be content with his owne state, giveng to every
one what of right he ought to haue: forbidding
also b all robbing & fashood, c couetousnes, bla-
ry, oppression, bying and selling with false mea-
sures, d idle liuing, e vnhoneſt wasting of goods
or substance, & what els doth sauour of deceyt,
the same is stealing.

Question.

Shewe the ſenſe and meanyng of the Ninth,
Thou ſhalt not beare false witneſſe, &c.

Answeare.

a. *Ephes. 4. 25*

I. Sam. 33

I 5

b. *Deut. 1. 16*

I. Sam. 10. 1

c. *Deut. 19. 16*

Ephes. 4. 25

I. Cor. 13. toto

God commaundeth herein a in court & iudgmet
& in al our wordes & couenaunts, that trut̄ may
florish, to ſaue our neigbors harmles, b forbidi-
ding wrong iudgment, or any respect of persons
therin, the making of wicked Lawes & decrees,
also c false witneſſe, and lying tales, flattery, ſu-
pitions, false accusations, and what ſo euer em-
payȝeth the good name of our brethren.

Question.

What ſayſt thou of the laſt, Thou ſhalt not
couet: *Answeare.*

d. *Deut. 6. 5*

In this the Lord commaundeth a the wholē
hart

The Testimonic of a true fayth.

Want to be possessed with loue, that what soever
man doth wish or despise, it may be free from lust
& corrupt affection, & serue to the glory of God,
and profit of his neighbours, forbidding hereby
all wicked thoughts & unlawful desires both of
soule & body, although our cōsent be not thereto,
all corruptiō of original sinne by Adam, all lack of
grace, and what soever wanteith of the integritie
& perfectiō wherin man was made. By al which
precepts, it may appere, that a nothing but true
righteousnes and innocencie can please God.

Math. 22.37
Luk. 10.27

b. Gen. 6.9
Math. 5.28
Rom. 6.12
c. Ephes. 4.23

d. Job. 15. 14
Deut. 27.26
Lewit. 18.5
Luk. 17.10

Question.

By this I understand, that thou art not able of
thy self, because of thy sins, to fulfil these lawes, a. Rom. 8.3
why therfore did God command that, which
thou canst not do:

Answeare.

First, hereby he declareth how that his I-
mage in me, a is corrupted with sin, for nothing a. Ephes. 4.23
is here required, which I could not haue done 24.
before my fal in Adam. Secondly b here is no- b. Deut. 27.26
thing commaūded which I am not bound to do.
Thirdly, c he doth not respect what I of my self c. Deut. 6.25
can do, but what his iustice doth require. Last
of al it setteth forth the a wrath of God, & bryng- d. Rom. 4.19
geth me to the feelyng of my sinnes. and. 7.7

Question.

Why God is merciful to thousands, & will not
surely

The Testimoniē of a true fayth.

Witelye punish some so sharply as thou thinkest
Answeare.

a. Exo. 20. 6. « God in dede is merciful to them that lo^{ke}
b. Psal. 7. 69. hym, & truly repent, but he is a b^e iust Judge, &
c. 1. T. 7. God of vēgeance to punish the wickednes of the
Deut. 32. 35. vngodly, which breake his commaundement.

Question.

By this I gather, that many are in a woful cas.

Answeare.

a. 1. Ti. 1. 9. Concernyng the wicked, which be boyde &
b. John. 3. 16. fayth, & of the mercy of God, « the curse of the
c. Cor. 5. 21. law hangeth vpon them. But touching the elect,
d. Rom. 3. 25. of which company I am perswaded that I am
e. Rom. 1. 16. one: b^e Jesus Christ the sonne of God, in myne
f. Mat. 15. 11. own nature hath suffred to deliuer me from some
g. Rom. 10. 17. & the punishments therof, & hath brought me in
h. to the fauor of God againe, of which benefit I
i. lay holde c with a true fayth, & which comith
j. by the preaching of the Gospell.

Question.

What is the Gospell?

Answeare.

a. Rom. 10. 8. It is the a doctrine of fath, b^e conteyning the
b. Mat. 11. 28. promises of God vnto saluation, c to all whiche
John. 5. 24. truelye repent, and lay hold of Christes merites
e. Luk. 24. 47. by a sure trust in the same.

Question.

What do the promises of the Gospel meane?

Answeare.

The Testimoniie of a true fayth.

evill. After we conclude with these wordes: For
thyne is the kyngdome. &c. to set forth our desire
to his glory, his honour, & prayse, whose power
is also infinite, and therefore he can graunt our re-
questes. ¶ We end with this word, Amen, both
desirynge that what we haue asked, maye be ful-
filled, and also assyuring our selues, that our re-
questes shall be fulfilled accordingly as they be
agreeing to the wil of God.

1. Rom. 11. 36
Act. 4. 9. 11
Psal. 114. 7
1. Chro. 29
10.

Question.

Is there any helpe for thee, to praye more de-
voutly?

Answeare.

¶ Yea truly, a fasting is a special preparatiue
to the same.

1. Pet. 5. 17
Act. 13. 3

Question.

What is a Christian fast?

Answeare.

¶ It is not onely an abstynence from meates,
and drynkes, to chastice my body, but also from
sin and the delights thereof, whiche hurt the soule,
to the end through true repentance, sayth, Godly
prayer, and renouning of euill, the Spirit may
have dominion in me.

4. Mai. 5. 8. 3
Joel. 2. 1. 2.
Psal. 3. 5. 1. 3
Zachar. 7. 5

Question.

What is the right vse of fasting?

Answeare.

¶ First to chastice my body, and to bring it in.

2. 1. Cor. 9. 27

C. i.

10

The Testimonic of a true fayth,
to subiection to the spirite.

b. Iod. 2. 12

b. Secondly, to be a witnes of my true repen-
tance and subission to the will of God.

c. Math. 26. 41

c. Thirdly, that my spirite may be more ready
to prayer.

Question.

Is there any abuse in the exercise of fasting?

Answeare.

a. Esay. 58. 3

Zachar. 7. 5

b. Colos. 2. 16

Galat. 4. 10

1. Tim. 4. 3

c. Esay. 58. 3

Wom. 3. 24

d. Galat. 5. 24

Titus. 2. 12

Pea, many, a first to fast longer then the body
may indure, and after to fare deliciously. Se-
condly, b to put holines in fasting one day more
than another, or in absteyning from one meate
more than from an other. Thirdly, c to think
by fasting to purchase forgiuenes of sins, wheras
the same commeth only of the free mercy of God
in Christ, without any mans worthines or deser-
uing. Last of all, in absteyning from meates,
not to a abstayne from sins, and all things which
cause or nourish the same: for since the lyfe of
man ought to be a meditation of godlynes, this
ought to be the iudeoue of the faythfull, to lyue
godly, soberly, and ryghtuously in this world,
wayting for the blessed appearance of Jesus
Christ their only sauior and redeemer. To
whom with the fathir, and the holy Ghost, three
distinct persons, and one eternall God, be al loue
and praysle, for euer. Amen.

FINIS.

The Testimonic of a true fayth.

Answeare.

First they teach me that the law of God is fulfilled for me, by Christ, by whom I haue my sins forgiuen, & with his whose ryghtuousnes I am clothed, & may now boldly stand before the iudgmet seat of God. Secondly, that my saluacio commeth onely of the free mercy of God, without my merites or good deedes. Thirdly & althoough they be offred to all, yet they take effect in none to salvation, but onely in the electe, whose harts God lighteneth with fayth.

a. Rom. 5.19
Ephes. 2.15
Galat. 3.13
b. 1. Cor. 1.30.
2. Cor. 5.21
c. Rom. 3.24 & 4.5.16
d. Mat. 22.14
2. Cor. 4.6

Question.

Shew me what fayth is.

Answeare.

There is a kind of faith, called *a* a dead faith, believning the word of God to be true, & al things wherein conteyned, and goeth no further: but the true faith is *b* the faire knowledge of the fatherly good will and mercy of God shewed towards man in Christ, & *c* a sure trust in the same, which *d* in due time bringeth forth the fruities of good living.

a. James. 2.14
Actes. 8.13
b. John. 17.3
c. Ephes. 3.17
d. Rom. 6.20

Question.

What doest thou learne hereby?

Answeare.

First I learne to know God, who is made *a* my father by Christ, thorow adoption and grace.

a. Rom. 8.16

2 Secondly, *b* I apply to my selfe by this my fayth, al the merites of Christ as fully as if I had

b. Galat. 2.20

B.t.

done

The Testimonie of a true fayth:
done the same my selfe.

E. Rom. 4. 19
Hebr. 4. 16
and. 10. 22

Hebr. 11. 1

3 Thirdly, & I haue a sure trust in his merites
and mercy, & boldnes to offer vp my prayers to
God the fathter by him.

4 Last of all I knowe his promises to a be
faithfull & true, and that he will perforeme them,
when it pleaseth his godly wilsonne.

Question.

Whence commmeth fayth?

Answeare,

Math. 11. 25 It is the gifte a of God, wrought in my hart
27. & 13. 11 by the preaching of the Gospel, and by the holy
Actes. 16. 14 Ghost.

Question.

What is the summe of the fayth?

Answeare.

I beleue in God the fathter almighty, maker
of heauen and earth, and in Iesu Christ his on-
ly sonne our Lord, which was conceiued by the
holy Ghost, borne of the virgin Mary, suffred un-
der Pontius Pilate, was crucified, dead, & buri-
ed, he descended into hel, and rose again the third
day fro the dead, he ascended into heauen, & sitteth
on the ryghchand of God the fathter almighty,
fro thence shall he come to iudge the quicke and
the dead. I beleue in the holy Ghost, the holy
catholike church, the communion of saintes, the
forfeuenes of sins, the resurrection of the body, &
the life everlasting.

Question.

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Question.

What art thou taught hereby?

Answeare.

I First, what to beleue of God my father & creatour.

2 Secondly, of Christ my redeemer. Thirdly, of the holy ghost my sanctifier. Last of all, concerning the church of God.

Question.

What canst thou say of God?

Answeare.

God is *a* spiritual nature *b* everlasting *c* almighty, *d* infinite, *e* true, *f* good, *g* righteous, and *h* mercifull, *i* who hath made the world, & *k* hath begotten the sonne of hym selfe frō everlasting.

The sonne is *l* wisedome & image of the father, begotten of the father, very God of very God, *m* who in his tyme appoynted, became man.

The holy Ghost is *n* the power & vertue proceeding from them both: which three, although they be *o* distinct in persons, yet are they *p* equall and al one in Godhead, eternitie, dignitie, and power.

Question.

What saist thou of the first part of this faith?

Answeare.

I beleue that God is not only the *a* natural father of his sonne Christ, but also that he is by grace my father, by whose wisedome as heauen

B.ii.

a. John. 4. 24.

b. Rom. 16. 26

c. I. Sam. 4. 5

5. 6. 7

d. Psalm. 139

7. 8. 9

e. Psal. 119. 137.

f. Math. 19. 17

g. Psal. 11. 7

h. Exod. 34. 6

i. Genes. 1. 1.

k. John. 1. 1.

l. Prou. 8. 23

Hebr. 1. 3

Apocal. 1. 8

m. John. 1. 14

Galat. 4. 4

n. Ioh. 14. 16. 26

o. Mat. 3. 16. 17

p. Deut. 6. 4.

John. 1. 1. and

5. 18. 21

q. John. 5. 7

a. Math. 3. 17

Rom. 8. 16

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and earth and all things therin conteyned, were
b. Psal. 145.13 made, so the same by his b power is governed &
Hebr. I. 3
Mat. 10.29 preserued. Question.

What thinkest thou of the second?

Answeare.

a. Hebr. 4.15

b. Math. I. 21

Actes. 4.12

I beleue that a the sonne of God became man,
in al things lyke unto me, onely syn excepted, &
in my nature wrought what was needfull to my
saluatiō, & wherefore he is named Iesus, that is,
a sauour. Question.

How is thy saluation wrought:

Answeare.

This word Christ, doth teach the same, for
first it signifieth him to be a king, & to haue pur-
chased to him selfe a by his blood, the spirituall
kingdomē of his church, & all the enemies therof
conquered. Which kingdomē now he gouerneth
c by his word, and by his spirit, wherby he raig-
neth in my hart, and in the harts of his elect.

Secondly, it teacheth that he was a d priest
d to offer vp him self once for al a sweet sacrifice, to
e. John. 14.13 take away my sins, & to be a e mediator, by whō,
Rom. 8.34 & in whose name I maye offer vp my prayers to
God my heauely father, & through him be heard.

Thirdly, it putteth me in minde that he was
f. Act. 3.21 a Prophet, sent to preach the wil of his heau-
g. Math. 17. 5 ly father, whom g alone I must heare and obey,
as my Lord, who being thus appoynted of his
father,

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father, ^b was betraied of Judas, condemned by h. Mark.14.15
pilat, crucified by the Jewes, buried by Joseph & 15.24
of Armathia, and Nicodemus, suffred in his Ioh.19.38
body, not onely the punishmentes due to my body, i. Esa. 53.4
but also ^c in his soule the punishmentes due to my Colof. 1. 22
soule, that was, the very tormentes of hel, & death, k. Mat. 27.46
and separation from God, / by whose death my 1. Rom. 5. 19
obedience is wrought, the malediction of Gods Colof. 2. 14
law cancelled, the diuel, & al his power subdued, 2. Iohn. 3. 8
the wrath of God appeased, and I set in his Apoc. 20.14
agayne. And thus is the death of Christ, the
mely and full rausome for my sins, by vertue
whereof, sin also dyeth, and is killed in me.

Question.

What sayst thou of his resurrection?

Answeare.

^a As he dyed for my sins, so he rose agayne ^{a. Rom. 4. 25}
for my iustification, ^b having gotten the victo- b. 1. Iohn. 3. 8
rye ouer sin, death, hel, and damnatio, & giveth c. Rom. 8.10,11
me power through his spirit ^c to rise unto newnes
of lyfe, assuring me, that my bodily death
shalbe no destruction, but I shall ryse againe at
the last day, to lyfe everlasting.

Question.

Shew thy mynd of his ascension.

Answeare.

He ascended ^a with his body into heauie, where
he remayneth, having al power giuen him of his

B. iii, father,

^{a. Actes 1. 9.}

and. 3. 31

Math. 28

18. 20

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father, but with his ſpirit he is present with his people: by which his ascenſion, he hath taken me into his conſeſſion for me in heauē, where he also continuall a mediator to make interceſſion for me to hiſhether, & finally teacheth me to let myne affection bypon heauenly things.

Quetion.

What meanest thou by his coming to iudgement?

Answeare.

a. Mat. 24. 31

b. Thes. 1. 8. 10

c. Luk. 21. 35

I beleue that he which is my ſauourer a ſhall come to cleare me and al his elect in iudgement & to condenne the wicked, which in their lyke tyme refuſed him, to folow their pleasures.

Quetion.

What ſaiest thou of the holy Ghost?

Answeare.

a. 1. Cor. 6. 11

b. 2. Cor. 4. 6

c. John. 16. 13

d. 2. Cor. 1. 22

e. Ephes. 1. 13

f. John. 7. 36

g. Eſay. 55. 1

h. Ro. 8. 10. 11

I beleue that *a* he is the ſpirit of ſanctification, *b* geuen to lighten my mynde, *c* & to lead me into all truth, he is *d* the earneſt of myne inheritance in heauen, *e* the ſeale to imprente Gods promiſes in my hart *f* the fountayne of grace, and the waſter which purgeth mee from myne uncleannenes, and *g* maketh mee to dye to ſin, & to be holy unto God.

Quetion.

Shew thy mynde concerning the church.

Answeare.

a. Rom. 8. 29

b. Ephes. 1. 4

c. Ro. 11.

The church is *a* the ſocietie of al faithful people whom God in Christ hath choſen to ſaluation before

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before the world was made, of ^b which number b. I. Joh. 3.21
I beleue that I am one.

Question.

What be the markes thereof?

Answeare.

^a The sincere word of God, ^b the right administration of the sacraments, ^c & ecclesiasticall discipline.

Question.

Why is the church called holy?

Answeare.

Because God wil haue his people to live ^a holy. a. Titus. 2.12
by soberly, & rightuously in this world, & not ^b to b. Ephe. 4.30
grieve the holy ghost by any uncleannes, by whō they be sanctified, & by whom whiles they suffer themselves to be led, they ^c cānot erre in matters of fayth and salvation. c. John. 16.13

Question.

What meaneth the Communion of Saintes?

Answeare.

It signifieth ^a the fellowship which al the elect haue one with another, ^b communicating according to the measure of fayth, al spiritual graces amongst themselves, ^c studying to keepe the unitie of the spirit in the bonde of peace.

Question.

What beleuest thou of the forgiuenes of sins?

Answeare.

First, I beleue that before my sins be forgiuen

B. iiiij.

uer

a. Rom. 12.5

b. I. Cor. 12.12

c. I. Pet. 4.10

Galat. 6.2

c. Ephes. 4.3

The Testimoniie of a true fayth.

a. Rom. 5.8.10 *uen me*, *and there is nothing in me but mere wi-*
Ephes. 2. 1. 2 kednes. *Secondly I beleue that al my sins, &*
*I. Cor. 6. 1 I the punishmēt therof be takē away *b* by Chills*
b. I. Pet. 2. 4 death, and I made partaker of his righteousnes.
Ezay. 53. 5
*I. Cor. 1. 30 Thirdly, I beleue *c* that fayth alone, without*
2. Cor. 5. 21 my worthines of my self, doth make me partaker
g. Rom. 3. 25 of these graces. *Question.*

*What sayst thou of the rest, the resurrection of
the body, and life everlasting?*

Answeare.

a. Eccle. 12. 7 *I beleue when this lyfe is ended, that *a* my*
*Apoc. 14. 13 soule shall go to God, *&* my body rest in the earth*
Luk. 16. 22 to the last day, whē they shall both toyne together
*Philip. 1. 23 againe *b* incorruptible, and remayne with God*
b. I. Cor. 15. 53 for ever in the kingdome of heaven.

Question.

*Can such a faith as this be fruitlesse, *&* without
good workes?*

Answeare.

No, but good workes do follow fayth, as the
*a. Math. 7. 17 *testimonies and fruities of my thankfulnesse to**
*James. 2. 24 *God, wherby my fayth is known, and approued**
*I. Pet. 1. 12 *by men: *b* wherfore it is called a fayth which**
*b. Galat. 5. 6 *worketh by loue.**

Question.

What workes must thou do?

Answeare.

*Such as he comauanded me in the *a* law of God,
*1. Math. 19 *&* which**
17. 18

The Testimonie of a true fayth.

¶ which as they come of grace geuen me, & not b. I. Cor. 1.8
of mine owne power, so must they needs be done: Ephes. 2.10
for first c. God hath so commaunded. Secondly, c. I. Pet. 1.16
his d. benefits bynde me thereto. Thirdly, e. my Titus. 2.14
baptisme doth teach me to dye vnto sin, and liue e. Colos. 2.12
vnto rightuousnes. Fourthly, f. I must gloryfy f. Mat. 5.56
god by my wel doing. Last of all, g. I must make I. Pet. 2.12
strong my faith and election, & learne to auoyde g. 2. Pet. 1.10
the wrath of God.

Question.

What rewarde shalt thou haue for thy good
deedes:

Answeare.

The workes which I do before I be iustified
before God by Christ, a cannot please him, be-
cause they be done without fayth. The workes
which folow my regeneration, b do please God,
not because of any worthines of mine in them,
but God accepteth them, because of my fayth in
Christ, through whom they are not don in vaine,
so that the reward which is giuen vnto them, cō-
meth onely of c. the free mercy & fauour of God, c. Apocal. 22
whilst he rewardeth not my deserts, but crow-
neth his giftes of grace in me.

a. Rom. 14.23
Hebr. 11.6
John. 3.26
b. Apoc. 7.14
Math. 25.40
Luk. 17.10
I. Cor. 15.58

Question.

With what helpes doth God further thee to
saluation:

Answeare.

Besides that the word of God a doth help to a. 2. Thes. 3.3
vpholde

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b. Mar. 28. 19 Up-hold my fayth, the sacraments & prayer me
I. Cor. 11. 23 also helpes to me, for by them the Lord helpeth
Gene. 11. 11 myne infirmitie, by outward signes representing to mee spirituall graces.

Question.

Do the sacraments serue thee to any other purpose?

Answeare.

a. Exod. 12. 11 They serue not onely to *a* teach me heauenly
12. 13 thyngs, but also to kyndle a desyre of Gods pro-
Math. 26. 26 mises in my hart, to styrre me vp to thankes-
and. 27. 19 givng for my redemption, to knyt me in loue with
I. Cor. 11. 26 the godly, and as markes of Religion to testifie
I. Cor. 11. 17 how I differ from the Heathen & wicked: when-
Exod. 42. 43 **I. Sam. 7. 26** fore, such as refuse to vse the same, **b** do not only
b. Mark. 8. 38 Luk. 14. 18 deny God, but are also arrogant and prouid.

24

Question.

What is a Sacrament?

Answeare.

It is an holy signe, instituted of *a* God, to
a. Math. 28. 25 firme my fayth, and to seale in my hart the pro-
John. 3. 5 mises of Gods mercy towardes me for the for-
Actes. 2. 38 giuenes of my sins and saluation in Christ.

Question.

Whether do the sacraments giue grace to the
receiuer or no:

Answeare.

a. Actes. 2. 38 They *a* neither of themselves nor in themselves
include

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inclus or giue grace, for that is the gift of the ho-
ly ghost, but they be holy signes, whereby, as by
an instrument, God dooth worke and seale grace
in my hart by fayth receyued, and yet they be not
bare or naked signes, but grace is truely present
in my fayth, when I receyue the same arayght.

Question.

How many Sacraments be there?

Answeare.

Two, the one is Baptisme, wherwith I am re-
myned into Christes church. The other is the
Supper of the Lord, wherwith I am nourished
in the same.

Question.

What is Baptisme?

Answeare.

It is a saerament wherin as water washeth away
the filthines of my body, so α the blood of Christ ^{a.1. Pet. 3. 21}
sprinkled vpon my soule, by the hand of fayth,
washeth away my sins, and the punishment ther-
of, wherby δ I am incorporate into his body, $\&$ ^{b. Rom. 6. 5}
made partaker of his benefits, to dye vnto sin, $\&$
vnto righteousness.

Question.

Why are children to be baptised?

Answeare.

Because by α nature they be the children of ^{a. Ephes. 2. 3}
wrath by Adams sin, to whom also the promise ^{Rom. 5. 13}
^{Agnes. 2. 39}
of ^{of} Genes. 17. 7

The Testimonie of a true sayth,
of Gods free mercy and sautour reacheth.

Question.

What is the Lords supper:

Answeare.

a. Mat. 26. 26

* It is the sacrament of my redemptiō by the
death of Christ, wherin by the mysticall recey-
ving of bread and wyne, through a true sayth, I
am made & partaker of al the benefits of Christs
b. 1. Cor. 10. 16
Luk. 22. 19
John. 6. 51
c. Luk. 22. 19
John. 6. 51
passion, for as bread broken doth feede & nourish
my body, & wine refresh my hart, so the c body of
Christ was toerne vpon the crosse, & his blud shen
to wash away my sins, and to feed & refresh my
soule to lyfe everlasting.

Question.

Whether is the bread chaunged into the nati-
rall body of Christ, or no:

Answeare.

a. Math. 26. 29

John. 6. 51

53. 5.

i. Cor. 10.

16. 17. and

11. 24.

The Sacraments of bread and wyne a re-
maine still in their former nature and substance,
neverthelesse there is a great chaunge, for those
things which before were but as common meats,
are now made the Sacraments or holy signes of
Christs body and blood.

Question.

How dost thou eat Christs body, or drinke his
blood:

Answeare.

a. John. 6. 35

* Spiritually, and by grace, whilist I beleue
that

The Testimoniie of a true fayth.

but he dyed for my sins, and rose agayne for my Rom. 4. 24
iustification, for it is fayth that maketh me par-
taker of his benefits & goodnes which are sealed
vpon me by his sacraments.

Question.

Do all men which receyue this sacrament, receyue the spirituall grace alyke?

Answere.

As in Baptisme none ^a but the fauifull re-
ceiue remissiō ^b of their sins, so in the Lordes sup-
per, none but such are partakers of the grace,
and benefits of Christes death. The wicked in
deed receyue the outward elements of bread and
wine, but because they lacke true fayth, they are
not partakers ^c of the spirituall grace.

a. 1. Pet. 3. 21
Actes. 2. 38
and. 8. 18.
Mark. 16. 16
b. 1. Cor. 11
28. 29

Question.

How must thou frame thy selfe to receyue this
sacrament worthily?

Answere.

First I must ^a consider the greeuousnes of my
sins, & from my hart unfaynedly hate and detest
the same, & ever after give my selfe to godlines &
vertue. Secondly, ^b I must try and examin my
selfe whether I haue a true fayth in the promises
of Christ. Thirdly ^c I must reconcile my selfe to
all men, and continue in Christian loue.

a. Math. 26. 75
Ierem. 24. 7
Ioel. 2. 12. 13
Rom. 6. toto
b. 1. Cor. 11
28. & 2. Cor.
13. 5
c. Matth. 5. 24
and. 22. 39

Question.

Now

The Testimonie of a true fayth.

Now remayneth the other helpe givene thee of
God, that is to say, prayer: tel me what it is.

Answer.

a. Math. 6.6

John. 16.23

I. Tim. 2.8

b. Philip. 4.6

Colos. 4.2

Prayer is the *a* lifting vp of my hart to God,
and the asking in Christ's name, of things need-
full to me and the whole church, *b* with thankes
giving for his benefites, and goodnes.

Question.

To whom must thou pray?

Answer.

a. Psal. 50.15

John. 16.33

b. Rom. 10.14

c. 1. Reg. 8.39

d. Esey. 40.8

To *a* God alone, first, because I *b* beleue in
him alone. Secondly, he alone *c* knoweth my
hart: thirdly *d* he wil not giue his glory to any o-
ther, & therfore I am forbidden to pray to saincs.

Question.

How canst thou which art a sinner, pray to
God which hateth sinner?

Answer.

a. John. 14.13,14

and. 16.23

A&tes. 4.12

I. Ti. 2. 5. 6

I. John. 2.2

b. John. 14.6

c. Rom. 8.34

I. Tim. 2. 5. 6

I. John. 1.3

John. 13. 24

e. Colos. 1. 22

f. Mat. 3.17

I pray not in trust of myne own righteousnes,
but in the name of Christ, who is the *b* way for
me to come to the father, who *c* continueth my
mediator at the right hand of the father, *d* who
loueth, & hath *e* reconciled me to the father, *f* in
whom the father is wel pleased.

Question.

For whom must thou pray?

Answer.

g. I. Ti. 2.1.2

For all men living, for *a* kings, magistrates,
ministers,

The Testimonic of a true fayth.

ministers, yea, and for my enemies: but for the dead I haue no commaundement to pray, neyther can I help them after they be gon hence, for as they be found at the day of their death, so shal they ryse agayne, onely this I can doo, to give God thankes for their deliuernace out of this world.

March. 5. 44

Luk. 6. 27

Question.

How must thou prepare thy selfe to pray?

Answeare.

First, I must *a* be touched with the necessity of those whome I pray for, my mynd must be deuout, and not caried to & fro with bayn thoughts. I must appere before God *c* in true repentance and fayth, *d* being at loue with al men, *e* framing my life ryghtuously, *f* asking in such a tongue as I understand, according to the will of God.

a. Rom. 8. 26

b. 1. John. 5. 14

c. Matth. 6. 7

d. Psal. 51. 17

e. Jacob. 1. 6

f. Math. 5. 23

g. Eby. 1. 18

h. and. 59. 2

i. 1. John. 5. 14

j. Cor. 14. tow

Question.

How must thou pray?

Answeare.

According to the forme prescribed of our saviour Christ, in these wordes, Our father which art in heauen, halowed be thy name. Thi kingdom come. Thy wil be done in earth as it is in heauen. Genu vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And leade vs not into temptation, but deliuer vs from euill. For thyne is the kingdome,

The Testimoni of a true fayth:
kingdome, the power, and the glory, for ever
So be it. Question.

What is the meaning of this prayer:

Answeare.

a. Psal. 89. 5. 6 We pray to God in the first petition, that his
1. Cor. 10. 3. 1 glory may appeare, and that *b* our lynes & con-
Iosua. 24. 14 uersation may set forth the same. In the second,
15 we pray that God would *c* gouerne the kingdom
b. Rom. 2. 24 of his church, killing sin, and the lusts thereof in
c. John. 16. 13 the same, and to renue it to righteousnes of lyfe.
Ro. 8. 10. 11 That he would also *d* tread downe Satan and all
d. Rom. 16. 20 his power, and that he would shortly *e* accom-
1. John. 3. 8 plish the number of his elect, & hasten the com-
e. Apo. 22. 20 ming of Christ to iudgement. In the third we
f. Luk. 22. 42 pray, *f* that al our doings may be agreeable to his
g. Psalm. 14. 1 will, without contradiction or murmuring. In
15 the fourth, we desire him *g* to grant vs whatso-
ever is needful to the sustenance and preseruation
h. Psal. 51. 9 of our life, and that all our doings may be to his
i. John. 2. 12 glory, and the profit of our neyghbours. In the
and. 18. 35 first we pray *h* for the forgiuenes of our sins & the
Math. 5. 45 punishment thereof, for his mercyes sake, even
as we shal pardone others their offences done to
us, without bearing malice or haterd towards
them.

j. Ephes. 6. 10 In the last we pray that God would gody
Rom. 16. 20 vs with his spirit, that we may get the victory o-
ver Sathan, sin, and hel, & be defended from all
evil.

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